7: Murphy E-5 (1952-1953)1957 SQ13 Mundurucu SQ13

took his trophy a short distance into the forest, where its magical effect was exercised. But the supernatural power of the head could only be maintained when certain precautions were observed. Both the taker of the head and his wife were prohibited from sexual intercourse and were supposed to avoid looking upon any person who had recently indulged in the act. Accordingly, they lived very restrained and sequestered lives; the Dajeboiši spent most of his time lying in his hammock, and his wife was assigned special assistants to perform her household and garden chores.

The Dajeboiši was also responsible for sponsoring a series of ceremonies that took place during three successive rainy seasons following the return of the expedition. During the first, which took place shortly after the return of the war party, feather pendants were attached to the ears of the trophy head; certain clans had the prerogative of affixing the feathers of particular species of birds. Also, the eye sockets were sealed with beeswax and two paca teeth were placed across each eye. During the second phase of the ceremony, the ornaments and skin were stripped from the skull and it was retired to a corner of the men's house. The third part of the ceremony was devoted to stringing the enemy's teeth on a woven cotton belt. This ornament served as a permanent trophy of the slain enemy, and the skull was left to deteriorate in the men's house.

The final phase of the ceremony involved the greatest degree of intervillage participation, for it served as a ceremonial reunion of the *Daxóbi* or "mothers of the arrow." The Daxóbi was a society devoted to the celebration of Mundurucú arms, and included all adult males. At this time, a great feast was held, martial songs were sung, and the young boys were given instruction in the songs of the Daxóbi. At the conclusion of the celebration, the ceremonial cycle terminated and the Dajeboiši and his wife resumed their normal life.[8]

No special honor was accorded the warrior who captured children. They were turned over to his wife to rear as her own. Having been incorporated into the kinship system through adoption, the children were accorded the treatment appropriate to their relationship status. In time, they married members of the opposite moiety and lived through a normal Mundurucú life cycle. Contemporary informants affirm that captives were in no way treated as inferiors, although their origins were certainly remembered. Young men were said to have taken part in Mundurucú war parties, even in attacks against their native group. No cases of defection were reported.

GOALS OF WARFARE

George Fathauer (1954:110) maintains in a recent article that the Mohave "conception of war was largely non-instrumental: it was an end in itself." The Mundurucú looked upon warfare in much the same way; war was considered an essential and unquestioned part of their way of life, and foreign tribes were attacked because they were enemies by definition. This basic orientation emerged clearly from interviews with informants. Unless direct, specific questions were asked, the Mundurucú never assigned specific causes to particular